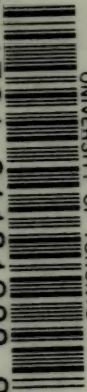


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UNIVERSITY OF TORONTO

Euripides Alcestis

A literal translation
of the Alcestis;[by Thomas Nash].
Ed.6.

THE OXFORD TRANSLATIONS OF THE CLASSICS.

A

LITERAL TRANSLATION

OF THE

ALCESTIS OF EURIPIDES:

With Introduction, Analysis, and Short Notes

ON THE TRANSLATION, GRAMMAR, AND PARSING.

BY

T. NASH, M.A.,

BALLIOL COLLEGE.

[ARRANGED FOR INTERLEAVING WITH THE OXFORD TEXT.]

Oxford:

A. THOMAS SHRIMPTON & SON.

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LIMD.

1898.

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PREFACE TO THE SECOND EDITION.

THE great beauty of this play, and the tender feeling shown by Alcestis, have always made it a favourite, even with those who are going to be examined in it. The simplicity of its plot, too, is refreshing after the somewhat confused action of the "Hecuba," where two distinct fables are joined together by a very slender link. It is therefore a welcome sign of the appreciation of my work, when a second edition of this play is called for, so soon after that of the "Hecuba." I can, however, add little more to what I have already said. The work has been very carefully revised; and, though I could find but few points which I thought needed alteration, I have adopted a few suggestions which I thought valuable. I have also to express my obligation to Mr. Paley's valuable edition in the *Bibliotheca Classica*: his notes seem to me quite a mine of compendious erudition. I have transplanted two or three notes, which it seemed to me could not be touched without being spoiled, into my edition bodily. Other works have also been consulted, and, in short, no pains have been spared to make this new edition worthy of the confidence given to its predecessor.

The principle of translations is pretty much the same as that of cork-jackets which are used for swimming. It

is better no doubt to learn swimming by natural means, but if you do use corks it is well that they should be good ones. A translator should make it his prime object never to betray the confidence of a tyro: if he professes to be literal, he should be so in the strictest sense of the word. Literal fidelity has been the great aim of this work, and it has been the more easily attained from the simple and natural flow of the Greek. This character has in no way been diminished by revision; on the contrary, I have availed myself of every opportunity of adjusting the English more closely to the Greek. Of the notes I would merely say, that they represent the residuum of much wide reading and sifting. I trust no one will detect in them a certain dogmatic tone; but it must be borne in mind that they profess to give results and not reasonings. A pass-man is not expected to display a critical defence of the views he adopts, he is asked to acquire an acquaintance with sound and practical scholarship, and this it has been my earnest effort to supply.

T. N.

LONDON, *April 9th*, 1873.

INTRODUCTION AND ANALYSIS.

ADMETUS, king of Pheræ, in Thessaly, had entertained the god Apollo in his house, when he sojourned as a shepherd upon earth. In return for former kindness the god, when it was appointed for Admetus to die, rescued him from the Fates on condition that he should find a substitute. None of his friends and relations, not even his aged father and mother, being willing to die for him, his wife Alcestis gave herself up to Death. Apollo in vain endeavours to persuade Death to relinquish his prey. When her funeral was being celebrated, Heracles, who was then on his way to Thrace to perform a task imposed upon him by Eurystheus, arrives at the house of Admetus, by whom, in spite of his being in mourning for his wife, he was entertained as a guest. Before he leaves, Heracles is made acquainted with the cause of the mourning of Admetus, which had at first been concealed from him. He follows Alcestis to Hades, and rescues her from Death, and restores her alive to Admetus, who after some misgivings at last recognizes his wife.

This play was performed B.C. 439. It was the fourth play of a Tetralogy for which Euripides received the second prize at the Dionysia, the first prize being awarded to Sophocles.

The following is the analysis of the play, the scene of which is laid at Pheræ, before the house of Admetus:—

Prologue (1-27). Apollo explains the reasons for the death of Admetus.

(28-76.) Dialogue between Apollo and Death, in which the former vainly endeavours to persuade the latter to relinquish his prey.

Parodos and Stasimon (77-141). The Chorus, consisting of Elders of Pheræ, converse together in dialogue about the fate of Alcestis, and finally join in lamenting that her death cannot be averted.

First Epeisodion (142-212). A handmaiden relates to the Chorus the preparations which Alcestis is making for her death. She will come forth to take a last look at the sun. The Chorus (213-242) in alternate strains prays to Zeus and Pæan for aid, and laments the loss of Admetus in the approaching death of Alcestis.

Second Epeisodion, (243-434). Alcestis and Admetus come forth with their two children, Eumelus and Perimelé. First (243-279), in *Commatic* strains, the two former bewail the fate which is to separate them. Then (280-373) Alcestis gives her last injunctions to Admetus, committing her children to his care, and entreating him not to marry again. Admetus replies, wishing that he had the eloquence of Orpheus to charm back Alcestis from Hades, and promising not to marry again. Then (374-392) ensues a passionate dialogue in alternate verses (*στιχομυθία*) between the husband and wife, at the end of which Alcestis expires. Eumelus (393-434) breaks forth into loud lament. The Chorus advises resignation, and Admetus retires to order preparations for the funeral.

Second Stasimon (435-475). The Chorus laments the nobleness of Alcestis. Woe to Admetus, if he marry again!

Third Epeisodion (476-567). Heracles enters, desiring lodging for the night. The Chorus holds him in conversation, asking him about the object of his journey, which was to procure the wild horses of Diomedes, king of Thrace, until Admetus comes forth and bids him welcome. He tells him however that he is in mourning for some one, he

does not say for whom (though Heracles is aware that his wife had consented to die for him), and that, under the circumstances, Heracles had better be entertained in the guest-chamber, to which he accordingly retires. The Chorus finds fault with Admetus for admitting a guest at such a time, but Admetus says that the claims of hospitality are imperative.

Third Stasimon (568-605). The Chorus celebrates the hospitable house of Admetus, to which Apollo once came as a guest, and which now receives Heracles, though the master is in mourning.

Fourth Epeisodion (606-740). Admetus appears, conducting his wife's funeral. Then comes Pheres, the father of Admetus, with his wife and a train of attendants. He brings gifts to offer at the tomb; but Admetus will have none of them, since Pheres would not die for him, and thus caused the death of Alcestis. After an angry altercation he dismisses his father and mother, and proceeds to the tomb.

The Chorus, in a brief ode (741-746), bids Alcestis a last farewell with a blessing.

Fifth Epeisodion (747-860). Enter a Serving-Man, who relates to the Chorus the scandalous and riotous behaviour of Heracles in the guest-chamber. Heracles enters wreathed with a garland, rallies the servant on his gloomy looks, and invites him to drink wine. The servant says that it is no time for merriment, when the house is in mourning. "But," says Heracles, "methought a stranger only had died. So Admetus told me." "She might be a stranger, but she was his wife." Heracles is struck with horror. He will hurry to the tomb, to which he asks the way. "Take the road to Larissa." Exit Servant. Heracles, in a monologue, announces his determination to wrest Alcestis from the hands of Death.

Commos (861-934). A dialogue in Lyric verse ensues between Admetus, who has returned from the tomb of Alcestis, and the Chorus. He is overcome with grief at the

desolation of his life and home, and the Chorus attempts to console him. Then in a monologue (935-961) he gives vent to his remorse and shame for having allowed his wife to die for him.

Fourth Stasimon (962-1005). The Chorus celebrates the might of necessity, which is stronger even than Zeus. To this however Admetus must submit, and at the same time he is admonished not to ~~mourn~~ for Alcestis, but to worship her memory.

Sixth Epeisodion (1006-1158). Enter Heracles, leading Alcestis with her head veiled. Enter on the other side Admetus coming from the palace. Heracles first reproaches him with not having told him the real loss which he had sustained, then tests his love to his wife by asking him to shelter a strange woman whom he brings with him in his house, and finally, when Admetus refuses, though he thinks the stranger wonderfully like Alcestis, he tells him to take back his wife restored to life and home.

(1159-1163.) The Chorus winds up with a commonplace.

CHARACTERS OF THE PLAY.

APOLLO

DEATH.

CHORUS of Old Men of Pheræ.

ATTENDANT, Female.

ALCESTIS.

SERVANT.

ADMETUS.

EUMELUS.

HERACLES.

PERES.

PERIMELE. a Mute Character.

ALCESTIS.

APOLLO.—O halls of Admetus, in which I deigned to approve a menial board, *though* being verily a god! Now Zeus was the cause, having slain my son Asclepius, having cast a flame into his breast: for whom then enraged, I slay the Cyclopes, workers of the fire of Zeus: and my father compelled me to labour with a mortal man, as recompense for these things. And having come to this land I was herding-cattle for a stranger, and was preserving this house until to-day. For being pure I met with a pure man, son of Pheres, whom I delivered from dying, having tricked the Fates: and the goddesses vowed to me that Admetus should escape present death, having given-in-exchange to those below another dead body. But having proved and gone through all his friends, father and aged mother who bare him, he found not save his wife who was willing to die for him, and look on light no more, who now in the house is carried in his arms, breathing her last: for on this day it is fated that she should die and depart from life. But I, lest uncleanness overtake me in the house, am leaving the most dear shelter of this roof. But already I see Death here at hand, priest of the dead, who is about to lead her down to the mansions of Hades: and he is come punctually,

observing this day on which it is necessary that she should die.

DEATH, APOLLO.

DE.—Ha! Ha! what *dost* thou at the palace? why dost thou range here, Phœbus? Thou art doing-wrong again, displacing and ending the honours of the nether *gods*. Did it not content thee to have hindered the death of Admetus, having tripped the Fates by *tricksy art*? But now again, having armed thy hand with thy bow, thou watchest for this one, who promised this, having set free her husband to die for him herself, the daughter of Pelias.

AP.—Take courage: I hold justice and discreet arguments.

DE.—What work for a bow then, if thou holdest justice?

AP.—It is ever habitual with me to carry it.

DE.—*Yes*: and with it unrighteously to aid this house.

AP.—*Yes*: for I am oppressed with the calamities of a friend-man.

DE.—And wilt thou cheat me of this second dead body?

AP.—But, I took away not even yon man from thee by force.

DE.—How then is he above ground, and not below the earth?

AP.—Having given-in-exchange his wife, after whom thou now art come.

DE.—*Yes*, and I will lead her away below the nether earth.

AP.—Take her and go: for I do not know if I could persuade thee.

DE.—To kill whomever it is right? for to this we are appointed.

AP.—No: but to launch death upon those at the point of *death*.

DE.—Now I understand thy speech and zeal.

AP.—Is it then not possible that Alcestis should come to old age?

DE.—It is not: think that I also am pleased with honours.

AP.—Yet thou canst not take more than one life.

DE.—When the young perish, I earn an ampler meed.

AP.—And if she die an old woman, she will be buried in a costly manner.

DE.—Thou layest down the law, Phœbus, in favour of the rich.

AP.—How sayest thou? But hast thou indeed escaped notice being wise?

DE.—They, to whom *wealth* pertains, would purchase *for friends* to die old.

AP.—It does not then seem good to thee to grant me this favour?

DE.—No, certainly: but thou knowest my temper.

AP.—*Yes*: hostile to mortals and abhorred by gods.

DE.—Thou canst not have all things, which it behoves thee not.

AP.—Yet, verily, thou shalt be checked, albeit thou art exceedingly ruthless: such a man will come to the house of Pheres, Eurystheus having sent him after the horse chariot from the wintry regions of Thrace, who verily having been welcomed in this house of Admetus shall wrest this woman from thee by violence. [And neither will there accrue to thee thanks from us, and thou wilt do this equally, and wilt be hated by me.]

DE.—Though thou shouldst say much, thou wilt gain no advantage. The woman shall certainly descend into the house of Hades. And I march upon her, that I may devote her with the sword: for sacred is he to the gods beneath the earth, a hair of whose head this sword has consecrated.

CHORUS.

SEMICH.—Why ever is there stillness before the halls? Why is the house of Admetus hushed?

SEM.—But neither is one of our friends near, who might tell us whether to mourn the queen for dead, or whether living Alcestis, daughter of Pelias, still sees light, having seemed to me and to all to have been born a most excellent wife to her own husband.

SEM.—Hears any one either a sighing, or clapping of hands through the house,

or groaning as *if all were* finished? Truly not even one of the attendants stands about the gates. Would that thou wouldst appear, O Pæan, between the waves of calamity!

SEM.—Yet they would not have hushed, if she were dead.

SEM.—*True*: for the corpse is certainly not already gone from the house.

SEM.—Why not? I am not confident. What emboldens thee?

SEM.—How could Admetus have made a private burial of a loved wife?

SEM.—And I do not see before the gates the spring-drawn lustral-water, as is wont at the gates of the dead: and at the porch is no cut tress, which falls in mourning for the dead, nor does the young hand of women sound.

SEM.—And yet this is the appointed day,—

SEM.—What is this thou sayest?

SEM.—On which she must go below the earth.

SEM.—Thou touchest my soul, and thou touchest my heart.

SEM.—It is right, when the good are vexed, to mourn, whoever has been deemed good from the beginning.

CHO.—But neither is there *anywhere* on earth whither a man having sailed on a voyage, either in Lycia, or to the waterless seats of Ammon, might rescue the life of the hapless *woman*: for sheer fate

approaches ; and I do not know to what sacrificer at the altars of the gods I should go. And he alone, if he had seen this day with his eyes, the son of Phœbus,—she would have come, having left the dark seats and the gates of Hades. For he used to raise up even the slain, before the stroke of lightning fire shot-by-Zeus slew him. But now what hope for life can I expect ? For already everything has been completed by the rulers, and upon the altars of all the gods are full blood-stained sacrifices, and yet there is no cure of evils. But here comes one of the attendants from the palace, shedding tears. What event shall I hear ? To mourn, indeed, if anything happens to our masters, is excusable ; but we would wish to know if the lady is still alive, or is indeed dead.

CHORUS, ATTENDANT.

ATTEN.—It is *open* to thee to call her both alive and dead.

CHO.—But how can the same person both be dead and see ?

ATT.—She is already prone, and breathing her last.

CHO.—Ah ! unhappy *man*, what a *wife* as thou art losing, being *thyself* what a man !

ATT.—My master does not know this yet, before he suffers.

CHO.—Is there hope no longer that her life should be preserved ?

ATT.—*No* : for the fated day oppresses her.

CHO.—Are not then the due *rites* performed over her ?

ATT.—Yes, the attire is ready, with which her husband will bury her.

CHO.—Let her know then that at least she will die famous and the best wife by far of those beneath the sun.

ATT.—But how not the best? but who will challenge her? What must the wife prove that excels her? And how could any one show that she honours her husband more than by being willing to die for him? And these things indeed the whole city knoweth. But thou wilt wonder when thou hearest what she did in the house. For when she perceived that the appointed day had come, she washed her white skin with river-water; and, having taken out of the cedar chests her raiment and bravery, she adorned herself decently; and, standing before the hearth, prayed: “O mistress, since I go beneath the earth, falling before thee the-very-last-time, I will beseech thee to watch-my-motherless children, and to the one yoke a dear wife, and to the other a noble spouse; and that my children may not die untimely, as I their mother perish, but happy in their native land may complete a cheerful life.” And all the altars, which *are* in the halls of Admetus, she approached, and garlanded, and prayed to, tearing off the foliage from sprays of myrtle, tearless, not sighing, nor did the advancing horror change the comely nature of her skin. And then, having thrown herself into her chamber and her bed, there at last she wept, and speaks thus: “O bed, where I undid my virgin maidenhood with this man, for whom I die, farewell! for I hate thee not; but thou hast lost me

alone: for I die reluctant to betray thee and my husband. And thee some other wife shall own, not possibly more chaste, but perhaps more fortunate." And falling upon it she kisses it; and all the bed is wet with a flood from melting eyes. But when she had a glut of many tears, she started from the bed and walks stooping, and often, as she was leaving the chamber, she turned back, and yet again threw herself on the couch. And her children, hanging upon their mother's robes, were weeping: and she, taking them in her arms, clasped now one and now another, as about to die. And all the servants were weeping in the palace, pitying their mistress. But she put forth her right hand to each, and there was none so base, whom she did not address, and was greeted back again. Such are the sorrows in the house of Admetus. And by dying he would indeed have perished; but by escaping he has so great a pain as he will never forget.

CHO.—Surely does Admetus sigh at these evils, if he must be deprived of a noble wife?

ATT.—Yes, he weeps, holding his dear wife in his arms, and beseeches her not to desert him, seeking what is impossible. For she wastes and is withered by disease [swooning, a sad burden for his arm]. But yet though breathing but a little longer, she wishes to look on the rays of the sun. [For never again, but now the last time of all, will she look upon the beam and orb of the sun.] But I will go and announce thy presence: for all are not well minded to their rulers,

so as to be present with kindness in their sorrows. But thou art an ancient friend to my masters.

SEM.—O Zeus, what outlet from evils can there be, and where, and release from the fortune which attends my masters?

SEM.—Will any one come forth? or must I cut my hair, and must we already put on a dark attire of robes?

SEM.—'Tis plain, friends, plain; but nevertheless let us pray to the gods: for the power of the gods is very great.

SEM.—O king Pæan, discover some shift for Admetus against his woes; vouchsafe it, O vouchsafe! For even before this thou didst discover a *remedy*, and now show thyself a deliverer from death, and make murderous Hades to cease.

SEM.—Alas! O son of Pheres, how *ill* dost thou fare, being deprived of thy wife!

SEM.—Are not these things bad enough even for cutting-the-throat, and more than *enough* to bring the neck near to a high noose?

SEM.—For thy wife, not dear, but dearest, thou wilt see dead on this day.

SEM.—See! see! Lo! she comes from the house, and her husband. Cry aloud, groan, O Pheræan land, for the best wife, fading by disease under the earth to the nether Hades.

CHO.—I shall never say that wedlock cheers more than it pains, concluding both from former *events*, and seeing these miseries

of a prince, who, having lost this peerless wife, will live his future years in drear-existence.

ALCESTIS, ADMETUS, EUMELUS, CHORUS.

AL.—O sun, and thou light of day, and heavenly eddies of racing cloud—

AD.—He sees thee and me, two evilly afflicted ones, having done nothing to the gods, in return whereof thou shouldst die.

AL.—O earth, and ye roofs of the halls, and bridal couch of my native Iolcus!

AD.—Lift up thyself, poor *soul*, desert me not: but beseech the ruling gods to have pity.

AL.—I see, I see the two-oared bark, and the ferry-man of the dead, holding his hand upon the pole, Charon already calls me: "Why dost thou linger? Haste thee: thou art hindering." Thus hastening he hurries me.

AD.—Ah me! Thou speakest to me of a bitter passage in this! O ill-fated one, what woes do we suffer!

AL.—Some one drags me, drags me, seest thou not? to the court of the dead, *even* winged Hades, glancing under his dark-gleaming eyes. What wilt thou do? let me go. On what a journey do I, the most pitiable, advance!

AD.—On one piteous to thy friends, and of them to me chiefly, and to thy children, whom this mourning *touches* in common.

AL.—Lay me down, lay me down, now. Rest me, I have no strength in my feet. Hades is at hand: and gloomy night overspreads my eyes. Children, children, no longer now

no longer your mother lives. With a blessing, O children, may ye see this light!

AD.—Ah me! A sad word this I hear, and worse than any death to me. Do not, *I pray* thee by the gods, be stern to leave me; do not by the children, whom thou wilt leave-motherless: but up, be bold! For when thou art dead, I shall be no more: but on thee we depend to live or not: for we worship thy love.

AL.—Admetus, since thou seest how my fortunes stand, I wish to tell thee, before I die, what I desire. I, preferring thee, and in exchange for my life causing thee to behold this light, die; though it was open to me not to die for thee, but both to wed the man of the Thessalians whom I would, and to dwell in a house blessed with sovereignty, I chose not to live torn from thee, with fatherless children. Nor did I spare, though I have the gifts of youth, in which I took pleasure. And yet both he that begat thee and she that bare thee gave thee up, though they had advanced in life *far enough* to die with honour, and with honour to save their son and to die gloriously. For they had only thee, and there was no hope for them after thy death to beget other children. And both I should have lived, and thou, our remaining time; and thou wouldst not have mourned widowed of thy wife, and have reared motherless children. But these things one of the gods has brought to pass, to be thus. Be it so: do thou then remember gratitude to me for this: for meet *gratitude* indeed I shall never ask of thee—

for than life nothing is more precious—but what is just, as thou wilt say. For thou lovest these children not less than I, if thou art well minded. Uphold them as lords of my house, and do not marry anew, *and set* a stepmother over these children, who, being a worse wife than I, shall in envy lay her hand upon thy children and mine. Ah, do not this, I beseech thee. For a stepmother coming after is hostile to the former children, no gentler than a viper. And a male child indeed has in a father a strong tower [whom he both greets, and is addressed *by him* again]. But thou, my child, how wilt thou spend-thy-virginity in honour? depending on what kind of helpmate of thy father? *I fear*, lest having cast on thee some shameful tale, in the prime of thy youth she mar thy nuptials. For thy mother will never attend thy bridal nor cheer thee, being present at thy travail, my child, when nothing is tenderer than a mother. For I must die: and not to-morrow, nor on the third *day* of the month, does this evil come upon me, but forthwith I shall be counted among those that are no more. May ye be glad and rejoice! and to thee, my husband, it is *given* to boast that thou didst receive a peerless wife, and to you, children, that you were born of a *peerless* mother.

CHO.—Cheer up: for I scruple not to speak on behalf of him: he will do this, unless he loses his senses.

AD.—This shall be, shall be; fear not: since both in life I had thee *alone*, and in death thou alone shalt be called my wife; and, instead of thee, no Thessalian bride shall ever call me husband:

there is no woman of such a noble father, nor more passing lovely in beauty ! But I pray to the gods that I may have enjoyment enough in these children : for thee we have not enjoyed. But I shall suffer mourning for thee not for a year, but so long as my life lasts, O wife, abhorring her that bare me, and hating my father : for they were friends in name, not in deed. But thou, having given in exchange for my life thy fondest *pleasures*, hast saved me. Is there not cause for me to lament, losing thee, such a help-mate ? But I will stay the merry-makings and the companies of the revellers, and garlands, and song, which filled my halls. For never more can I touch the lyre, nor lift up my heart to sing to the Libyan pipe : for thou hast taken away the delight of my life. And thy shape, sculptured by workmen's cunning hand, shall be stretched out in my bed, on which I will fall, and folding my hands about it, calling upon thy name, I shall seem to hold my dear wife in my arms, though I hold her not ; a cold delight, I ween, but still I might lighten the weight of my soul, and thou mayst gladden me, coming oft in dreams. For 'tis sweet to see friends, even by night, for whatever space it be granted. But if the tongue and song of Orpheus had been given me, so that, having charmed either the daughter of Demeter or her husband by strains, I might have won thee from death, I would have descended ; and neither the hound of Pluto nor Charon at his oar, the conductor of souls, should have held me off, till I had brought thy life to the day.

But however expect me thither, when I am dead, and prepare a house as if to dwell with me. For I will charge these *children* to lay me in the same cedar with thee, and to stretch out my side near to thy side. For even when dead may I never be apart from thee, the only faithful one to me!

CHO.—Yea, and indeed I will share with thee bitter grief for her, as friend with friend: for she is worthy.

AL.—O children, your own selves have heard your father say this, that never will he marry another wife *to be* over you, nor dishonour me.

AD.—Yes, and I say it now, and will perform it.

AL.—Upon these conditions receive the children from my hand.

AD.—I receive them, a dear gift from a dear hand.

AL.—Do thou now become a mother to these children in my place.

AD.—There is every need that I should, when they have been deprived of thee.

AL.—O children, when I ought to have lived, I depart below.

AD.—Ah me! what, pray, shall I do deserted of thee?

AL.—Time will comfort thee: he that is dead is nothing.

AD.—Take me with thee, by the gods! take me below.

AL.—We, who die for thee, are sufficient.

AD.—O Fortune, of what a help-mate thou robbest me!

AL.—But now my eye is weighed down *and* darkened.

AD.—I am lost, then, if thou wilt really leave me, O wife!

AL.—Speak of me as nothing, since I am no more.

AD.—Raise thy face, leave not thy children.

AL.—Not willingly in truth; but farewell, children!

AD.—Look upon them, look.

AL.—I am no longer aught.

AD.—What dost thou? dost thou leave us?

AL.—Farewell.

AD.—I am lost *and* wretched.

CHO.—She is gone: the wife of Admetus no longer is.

EUM.—Ah me for my lot! Now my mother has gone below ; she is no more, O father, under the sun, and having left me, poor soul, she has made my life an orphan's. For see, see her eyelid, and her unstrung arms. Answer, hearken, O mother ! I implore thee, O mother ! I call thee, O mother ! I thy nestling falling upon thy lips.

AD.—*Thou callest* her who hears not nor sees : so that I and ye two are struck with a heavy calamity.

EUM.—Young, O father, and solitary am I left by my dear mother. Oh cruel deeds that I have suffered, * * * and thou girl, my own sister, hast suffered with me. My father, for nought, for nought didst thou marry, and hast not reached the goal of old age with her. For she has perished before thee ; and now thou art gone, mother, the house is lost.

CHO.—Admetus, there is need to bear these calamities : for in no wise the first nor last of mortals hast thou lost a good wife. But consider that to die is owed by us all.

AD.—I know it, and not suddenly did this evil swoop on me : but, knowing it long ago, I was vexed. But be near, for I will order the carrying forth of this corpse, and remaining *here* reëcho a chant to the implacable god below.

And all the Thessalians, whom I rule, I bid to share in the mourning for this my wife, with close-shaven tonsure and black-robed attire. Both ye who yoke teams-of-four and *who yoke* horses singly, cut with steel the mane of their necks. And let there be no noise of flutes in the city, nor of the lyre for twelve waxing moons. For I shall not bury any other dearer corpse, nor better towards me than this. And she is worthy to be honoured at my hands, since she only has died for me.

CHO.—O daughter of Pelias, with my blessing mayst thou inhabit the sunless house in the mansion of Hades. And let Hades the black-haired god know, and the old man who sits at his oar and helm conducting the dead, that he has ferried over the pool of Acheron in his two-oared boat a wife, far, far the best *of all*. Oft shall minstrels sing of thee, hymning thee both on the seven-stringed mountain lute, and in chants without the lyre, in Sparta when the circling season of the Carnean month comes round, when the moon soars all night, and in smiling, happy Athens. Such a lay hast thou left in thy death to the chanter of songs. Oh that it were in my gift, and that I could bring thee to the light from the vaults of Hades and the streams of Cocytus over the river by the infernal oar.

For, O thou alone, O thou dear among women, thou hast the heart to redeem thy own husband from Hades, at the price of thy own life. Light may the earth weigh on thee from above, lady! and if thy spouse should choose some new wife, verily he would be loathed both by me and by thy children. Though his mother would not bury her body in the ground for her son, nor his aged father, * * * but him whom they begat, they had not courage to deliver, hard-hearted ones, though having grey hair. But thou in thy fresh youth, having died for thy husband, art gone. May it be mine to find such a wedded, loving wife! For it is a rare lot in life: surely free from sorrow she should live with me at least all her life.

HERACLES, CHORUS.

HER.—Strangers, dwellers in this land of Pheræ, shall I find Admetus in the house?

CHO.—The son of Pheres is in the house, Heracles. But say what need brings thee to the land of the Thessalians, to come to this city of the Pheræans

HER.—I am performing a certain toil for Tirynthian Eurystheus.

CHO.—But whither art thou journeying? to what pilgrimage art thou bound?

HER.—After the four-horsed car of Thracian Diomedes.

CHO.—How then wilt thou be able? Art thou unacquainted with the stranger?

HER.—Unacquainted; not yet have I come to the land of the Bistones.

CHO.—It is not possible for thee to master the horses without battle.

HER.—But neither is it possible for me to decline my labours.

CHO.—Then thou wilt return, having slain him; or, having been slain, thou wilt remain there.

HER.—I should not run my first contest in this.

CHO.—But what profit wouldst thou receive, having conquered their master?

HER.—I shall drive off the steeds for the Tirynthian king.

CHO.—It is not easy to put a bridle in their jaws.

HER.—*Yea*, except they breathe fire from their nostrils.

CHO.—But they tear men with ravening jaws.

HER.—Thou speakest of fodder of wild mountain beasts, not of horses.

CHO.—Thou mayst see cribs dabbled with blood.

HER.—But of what sire does he that bred them boast to be the son?

CHO.—Of Ares, prince of the Thracian golden buckler.

HER.—Herein thou namest the real hardship of my lot (for it is ever rugged and rises steeply), that I must join battle with the children whom Ares begat, first with Lycaon, and again with Cynus, and here I come to join a third contest with horses and master. But there is no one who shall ever see the child of Alcmena dreading the hand of his foes.

CHO.—And lo! here comes himself the sovereign of this land, Admetus, from out the palace.

ADMETUS, HERACLES, CHORUS.

AD.—Hail, O son of Zeus, and of the blood of Perseus!

HER.—Hail thou too, Admetus, king of the Thessalians!

AD.—I could wish: but I know but thou art well-minded to me.

HER.—Why art thou marked with this mourning tonsure?

AD.—I am about to bury a certain dead one on this day.

HER.—Well, may God avert sorrow from thy children!

AD.—The children whom I begat are alive in the house.

HER.—Thy father however is of a ripe age, if he is gone.

AD.—Both he lives, and she who bare me, Heracles.

HER.—Surely thy wife Alcestis is not dead!

AD.—There is a double tale for me to tell over her.

HER.—Whether she being dead or still living dost thou speak?

AD.—She both is, and is no more, and she grieves me.

HER.—I understand none the more: for thou speakest mysteries.

AD.—Dost thou not know the fate which she must meet?

HER.—I know that she hast stooped to die in thy stead.

AD.—How then does she live still, if she has consented to this?

HER.—Ah! do not weep beforehand for thy wife; put off *mourning* till then.

AD.—The doomed is dead, and the dead is no more.

HER.—To be and not to be are accounted separate.

AD.—Thou judgest in this way, Heracles, and I in that.

HER.—Why then dost thou weep? who of thy friends is the dead one?

AD.—A woman: of a woman we made mention just now.

HER.—A stranger, or some one born akin to thee?

AD.—She was a stranger, but otherwise knit to the house.

HER.—How then did she lose her life in thy house?

AD.—Her father having died, she was reared-an-orphan here.

HER.—Alas! would that we had found thee, Admetus, not mourning!

AD.—As purposing to do what, dost thou tack on this speech?

HER.—I will go to the hearth of other hosts.

AD.—It cannot be, O king: may not so great a mischief happen!

HER.—A guest is troublesome to mourners, if he come.

AD.—The dead are dead: but go into the house.

HER.—It is a reproach to feast at the house of weeping friends.

AD.—The guest-rooms are apart, whither we will lead thee in.

HER.—Let me go, and I will owe thee ten thousand thanks.

AD.—It is impossible for thee to go to the hearth of another man. Lead on thou, having opened the guest-rooms out of sight of these chambers, and order those who are appointed that there be plenty of food: and shut

to the inner court doors : it is not fitting for guests to hear laments when feasting, nor to be pained.

CHO.—What dost thou? when so great a misfortune lies before thee, Admetus, hast thou heart to welcome guests? Why art thou foolish?

AD.—But if I had driven him, having come as a guest, from the palace and city, wouldst thou have praised me rather? No verily, since my misfortune would not have become at all less, and I should have been more churlish. And upon evils this would have been another evil, that my house should be called inhospitable. And I myself find this man an excellent host, whenever I go to the thirsty land of Argos.

CHO.—How then didst thou hide thy present fortune, when a friendly man had come, as thou sayest thyself?

AD.—He would never have consented to enter the house, if he had discovered any of my afflictions. And to him indeed, I trow, acting thus I seem not to be wise, nor will he praise me: but my halls do not know how to reject or dishonour guests.

CHO.—O king's house, ever filled with guests and free, thee even Pythian Apollo skilled in the lyre deigned to inhabit and stooped to become a shepherd in thy halls, piping to thy herds pastoral madrigals over the winding slopes. And spotted lynxes too herded with them, for joy of his songs, and there came the tawny troop of lions having left the glen of Othrys. And there danced about thy lute,

Phœbus, the dappled fawn, coming with light ankle from beyond the high-branched pines, rejoicing in the cheering strain. Wherefore he dwells by a hearth most rich in flocks, by the fair-flowing lake of Boëbe : and to his tilled lands and the levels of his plains he sets the clime of the Molossians as a limit, about the dusky stable of the sun, and he rules Pelion towards the harbourless Ægean sea-shore : and now having thrown open his house he has welcomed a guest with wet eye-lid, weeping the fresh corpse of his dear wife in the house : for the well-born is inclined to courtesy, and in the good there is the whole of wisdom. And at my heart sits confidence that a devout man shall fare prosperously.

ADMETUS, CHORUS.

AD.—Kind company of Pheræan men, the ministers now bear aloft the dead, having all her *dues*, to the tomb and pyre ; but do you, as is the custom, salute the dead going forth on her last journey.

CHO.—And lo ! I see thy father advancing with aged foot, and attendants carrying in their hands ornaments for thy wife, gifts for the gods below.

PHERES, ADMETUS, CHORUS.

PHERES.—I am come grieving with *thee* in thy sorrows, my child : for thou hast lost a good and chaste wife, no one will deny. But this we needs must bear, though it is hard to bear. But receive this adornment, and let it go below the

earth. It is right that the body of this woman should be honoured, who died for thy life, my child, and made me not childless, nor suffered me deprived of thee to waste in an old age of mourning, and made her life most famous before all women, having dared this noble deed. O thou that hast saved this man, and lifted us up when falling, farewell, and may it be well with thee in the mansions of Hades! I say that such marriages profit mortals, or it is not meet to marry.

AD.—Neither didst thou come to this burial bidden of me, nor do I count thy presence dear (*lit.* among pleasant things). But never shall this woman put on thy adornment: for she will not be buried needing aught of thine. Then it behoved thee to sympathize, when I was dying. But wilt thou, having stood aloof, and, though old, having permitted another being young to die, lament over this corpse? Thou wast not then truly father of this body, nor did she who says she bare me, and is called my mother, bear me. But *sprung* from a slave's blood I was secretly put to thy wife's breast. Having come to the test, thou hast shewn who thou art, and I deem not that I am thy son. Surely then thou art pre-eminent above all in cowardice, who being of such age and having come to the limit of life consented not, nor dared to die for thy son, but ye suffered this woman, a stranger, *to die*, whom alone I can justly deem both mother and father. And yet thou wouldst have fought this contest with honour, having died for thy son, and, short for thee, in any case was the remaining time to live.

And both I should have lived, and she, our remaining time, and I should not, left alone, have groaned in my afflictions. And yet whatever it befits a prosperous man to enjoy thou hast enjoyed. Thou passedst thy prime in sovereignty, and I was a son to thee to succeed to this palace ; so that thou wert not doomed, dying childless, to leave the house unprotected for others to plunder. Thou wilt not however say that I, by slighting thy old age, gave thee up to die, since I was most dutiful to thee, and in return for this both thou and she that bare me requited me with such thanks. Therefore thou canst not be too quick in begetting children, who shall nurse thy age and shroud thee when dead, and lay out thy corpse. For I certainly will not bury thee with this my hand. For I am already dead as far as touches thee ; but if, having found another deliverer, I look upon the sunbeams, of him I say I am both child and loving nurse-in-his-old-age. Feignedly then do old men pray to die, blaming old age and long term of life. But if death come near, no one wishes to die, but old age is no more burdensome to them.

CHO.—Desist ye : for the present misfortune is enough, my son : and do not provoke the temper of thy father.

PHE.—O son, whom dost thou presume to flout with scorn whether Lydian or Phrygian bought with thy money? Knowest thou me not for a Thessalian, and born of a Thessalian father, genuinely free? Thou art exceedingly insolent, and flinging rash words at us thou shalt not after hitting us depart thus.

And I begat and reared thee lord of the house, but I owe not to die for thee: for not from my fathers, nor from the Greeks, did I receive this law, that fathers should die for their sons. For thou wert born for thyself, whether unfortunate or fortunate: and what it was right for thee to obtain from us, thou hast. Thou rulest many, and I will leave thee broad-acred furrows: for these things I received from my father. In what, tell me, have I wronged thee? Of what do I despoil thee? Do not thou die on behalf of me here, nor will I for thee. Dost thou rejoice to see the light, and thinkest thou thy father rejoices not? Of a truth I reckon the durance below long, and life short, but still sweet. Thou at least didst contend shamelessly not to die, and art alive, having eluded thy destined lot, having slain this woman. Dost thou after that speak of my cowardice, having been weaker than a woman, worst of *cowards*, who died for thee, the dainty youth? And cleverly hast thou found *a way* so as never to die, if thou wilt persuade thy wife for the time to die for thee. And dost thou then rebuke thy friends who will not consent to do this, being thyself a coward? Be silent: and reflect that, if thou lovest thy own life, all love *theirs*. But if thou wilt speak us foul, thou shalt hear many reproaches, and not false ones.

CHO.—Too many taunts have been spoken, both now and those before: but cease, sire, reviling thy son.

AD.—Speak, since I have spoken: but if thou art pained at hearing the truth, it behoved thee not to err against me.

PH.—But I should have erred more by dying for thee.

AD.—For is it the same thing that a man should die in his prime or old?

PH.—We are bound to live with one life, not two.

AD.—Ay, and you might live a longer time than Zeus (*with disgust*).

PH.—Dost thou curse thy parents, having suffered no injustice?

AD.—*Yes*, for I perceive thee desiring long life.

PH.—But art not thou burying this corpse in thy stead?

AD.—A proof of thy meanness, thou rascal!

PH.—Yet she perished not at our hands: thou wilt not say that.

AD.—Alas! would that thou mightest come to need this man (*i.e.* me) some day?

PH.—Woo many *wives*, that more may die!

AD.—This is a reproach to thee: for thou wert not willing to die.

PH.—Dear, dear is this light of heaven.

AD.—Base is thy spirit and unmanly.

PH.—Thou dost not chuckle carrying an aged corpse.

AD.—At least, however, thou wilt die disgraced, whenever thou diest.

PH.—I care not for ill-fame when I am dead.

AD.—Alas, alas! how full of shamelessness is old age!

PH.—She was not shameless: her thou didst find foolish.

AD.—Begone, and suffer me to bury this corpse.

PH.—I will depart: but thou wilt bury her, being thyself her murderer. But thou wilt yet give satisfaction to thy kinsmen. Certainly Acastus is no longer among men, if he shall not avenge his sister's blood on thee.

AD.—Mayest thou perish then thyself and she that dwelt with thee! childless, your child living, as ye deserve, grow old! for into the same house with me at least ye shall not come: and if it had been right for me to renounce thy paternal hearth through heralds, I would have renounced it. But, since the evil present to us must be borne, let us proceed, that we may lay the corpse on the pyre.

CHO.—Woe! woe! *lady* stern in courage,

O noble and far the best, farewell ! May both Hermes of the shades and Hades receive thee kindly ! And if, even there, the good have any advantage, sharing in this mayst thou si' by the bride of Hades !

SERVANT, HERACLES.

SER.—Many strangers, ere now, and from all climes of the earth, do I know to have come to the home of Admetus, for whom I have spread the feast : but never yet did I welcome a worse than this stranger to this hearth. For, in the first place, though he saw my master mourning, he came in and had the heart to pass the gate ; and in the next place, he did not accept the entertainment offered him soberly, having learnt our misfortune ; but whatever we brought not he urged us to bring. And having taken an ivy wine-cup in his hands, he drinks the pure mead of the purple mother, until the heat of the wine came round him and inflamed him : and he wreathes his head with boughs of myrtle, howling discordantly ; and there were two strains to hear : for he indeed was singing, heeding none of the woes in the house of Admetus, and we servants were weeping for our mistress : but we shewed not to the stranger that we were wetting our eyes ; for thus Admetus charged us. And now I indeed in the house am entertaining a guest, some desperate thief and robber ; and she has gone from the house, nor did I follow, nor stretched forth my hand, bewailing my mistress, who to me and all the servants was a mother : for she saved us from ten thousand harms, softening the ire of her husband. Do not I then righteously loathe the stranger having come in *the midst of* our troubles ?

HER.—Ho there! why dost thou look solemn and thoughtful? It behoves not the attendant to be gloomy towards the guests, but to welcome them with courteous mind. But thou, seeing a man, a companion of thy lord present, welcomest him with a sour and frowning countenance, having concern for a distant sorrow. Come hither, that thou mayst even become wiser. Knowest thou what character human affairs have? Truly I think not: for how shouldst thou? But hear me. Death is due from all mortals, and there is not one of mortals who knows surely if he shall live the morrow that is coming. For the *issue* of fate is obscure whither it will tend, and it is not to be taught, nor is it detected by art. Having therefore heard and learnt this from me, cheer thyself, drink, reckon as thine the life from day to day, but all else as Fortune's. And honour also the Cyprian *goddess*, by far the sweetest of gods to mortals: for the goddess is gracious. But heed not all these other things, and obey my words, if I seem to thee to speak rightly: I indeed think *I do*. Wilt thou not then let go excessive grief, and drink with us, having passed this gate, crowned with garlands? And I know for certain that the splash of the cup falling in will unmoor thee from the present gloom and sullenness of mind. And being mortals it behoves us to think also as mortals; for to all the solemn and frowning ones, life, at least to take me as a judge, is not really life, but a calamity.

SER.—We know this: but at present we fare

not so as is worthy of revelry and mirth.

HER.—The woman who is dead is a stranger : grieve not overmuch, for the lords of this palace live.

SER.—What ! live ? thou knowest not the misfortunes in the house.

HER.—*Yea* : unless thy master at all deceived me.

SER.—He is too, too hospitable.

HER.—Was it meet for me not to be treated well, for the sake of a stranger dead ?

SER.—Truly she was very much and exceedingly strange.

HER.—Did he then tell me not of some calamity there is ?

SER.—Depart with a farewell : the sorrows of our masters concern us.

HER.—This language springs from no (*lit.* begins not from) alien sorrows.

SER.—For *then* I should not have been grieved a whit at seeing thee revelling.

HER.—But have I truly suffered *such* hard *treatment* from my hosts ?

SER.—Thou didst not come at a fit time for the house to receive thee : for we have a mourning : and thou seest our tonsure and black-robed garb.

HER.—But who is the dead one ? Is either one of his children gone, or his old father ?

SER.—Nay, rather the wife of Admetus is dead, stranger.

HER.—What sayest thou ? and yet in sooth did ye entertain me ?

SER.—*Yes*, for he scrupled to turn thee from this house.

HER.—O wretched man ! what a help-mate hast thou lost !

SER.—We are all lost, not she alone.

HER.—But I felt it, when I saw his tear-streaming eye and shorn hair and his face : but he persuaded me, saying he was leading the funeral of a stranger to the grave : and with constraint of soul I passed this gate and was drinking in the house of a hospitable friend *who was* in this plight. And then do I revel covered with garlands upon my head ? But for thee not to have told me, when so great a sorrow lay at the house !

But where is he burying her? where shall I find him, if I go?

SER.—By the straight path which leads to Larissa, thou wilt see a chiselled tomb outside the suburb.

HER.—O much tried heart and spirit mine! now show what kind of son the Tirynthian daughter of Electryon, Alcmena, bare thee to Zeus. For it behoves me to rescue the woman lately dead, and to settle Alcestis again within this house, and to render service to Admetus. And I will go and watch the black-robed king of the dead, Death, and I think I shall find him drinking of the sacrifices near the tomb. And if, having lain in ambush, I shall clutch him, rushing from my lurking-place, and shall throw round him the circle of my arms, there is no one who shall rescue him aching in his sides, until he has released the woman to me. But if indeed I miss this prey, and he comes not to the clotted blood, I will go to the sunless mansions of the infernals, Koré and the king, and will pray them: and I am persuaded that I shall bring up Alcestis, so as to place her in the hands of the host, who received me into his house, nor drove me away, although he was smitten with a heavy calamity, but would conceal it, being generous, having had respect towards me. Who of the Thessalians is more hospitable than this man? who that dwells in Hellas? Therefore he shall not say that he, being generous, showed kindness to a sorry man.

ADMETUS, CHORUS.

AD.—Alas! alas! hateful reproaches, and hateful aspects of widowed halls! ah me! alas! Whither shall I go? where shall I stand? what shall I say? and what not?

Would that I might perish! Truly of a weary lot did my mother bear me. I envy the dead, of them I am enamoured, I long to dwell in those halls. For neither do I rejoice looking on the day-light, nor treading with my foot on the earth; of such a fellow has Death robbed me and delivered her to Hades.

CHO.—Go on, go on: go into the innermost part of the house.

AD.—Alas!

CHO.—Having suffered things worthy of moaning.

AD.—Oh, oh!

CHO.—Thou hast passed through anguish: I know it well.

AD.—Alas, alas!

CHO.—Thou helpest nought her that is below.

AD.—Ah me, me!

CHO.—Never to look upon the face of thy dear wife before thee is bitter.

AD.—Thou hast mentioned that which scarred my soul. For what greater evil is there for a man, to lose a faithful wife? Would that never, having married, I had dwelt with her in this house! And I envy the unmarried and childless of mortals: for they have one life only: to mourn over which is a moderate burden: but sicknesses of children, and bridal beds ravaged by death, it is unendurable to see, when it is in our power to be childless and unmarried all through.

CHO.—A fate, a fate hard to wrestle with, has come.

AD.—Alas!

CHO.—But thou makest no end of sorrows.

AD.—Ah! ah!

CHO.—They are heavy to bear, yet still—

AD.—Alas! alas!

CHO.—Bear them. Thou art not the first that hast lost—

AD.—Ah me! ah me!

CHO.—A wife. But one calamity appears and crushes one of mortals, and another another.

AD.—O long mournings and griefs for friends below the earth! Why didst thou hinder me from throwing myself into the hollow trench of her tomb, and from lying dead with her, far the best of *women*? And Hades would have had at once, instead of one, two souls most faithful, having crossed the nether lake together.

CHO.—There was one akin to me, whose boy worthy to be lamented died in his house, an only child: but, nevertheless, he bore his sorrow with moderation, though childless, being already verging upon grey hairs and advanced in life.

AD.—O form of my house, how can I enter? and how shall I dwell there, fortune changing? Alas! for the difference is great. Then with Pelian torches, and with hymeneal songs I passed within, holding the hand of my dear wife. And a noisy band of revellers followed, blessing both her that is dead and me,

that being noble and from princes on both sides we were wedded. But now a lament in the place of hymeneal songs, and black garments instead of white robes conduct me within, to the empty bridal bed.

CHO.—At the point of a fortunate lot this pain came upon thee inexperienced-in-evil: but thou hast saved thy life and soul. Thy wife is dead, she left her love. What new thing is this? Before now death has severed many from their wife.

AD.—Friends, I deem the fortune of my wife more auspicious than mine, still though it seems not so. For her no sorrow shall ever touch, and with glory she has ceased from many troubles. But I, whom it behoved not to live, having set aside destiny, shall pass a bitter life: I but now understand. For how shall I endure the entering of this house? Accosting whom, and greeted by whom shall I find a joyful entrance? Whither shall I turn? For the solitude within will drive me forth, when I look upon the empty bed of my wife, and the chairs on which she sat, and through the house the floor dirty, and when my children falling about my knees weep for their mother, and they, *the servants*, lament what a mistress they have lost from the house. Such is the state within the house: but without the nuptials of the Thessalians and the gatherings full of women will drive me away; for I shall not endure

to look on those of the same age with my wife. And whoever chances to be my enemy will speak these things of me: "See him who lives with shame, who dared not to die, but, having given in his stead her whom he married, by cowardice has escaped death: and then does he seem to be a man? And he hates his parents, himself not choosing to die." Such a report, besides my sorrows, I shall have. Why then, tell me, is it more honourable for me to live, friends, ill spoken of and having fared ill?

CHO.—I have darted both through song and into mid air, and having handled many themes, have found nothing stronger than necessity, nor any cure in the Thracian tablets which the voice of Orpheus wrote down, nor in all the cures which Phœbus gave to the sons of Asclepius, cutting antidotes for wearied mortals; and of this goddess alone it is *useless* either to approach the altars or image, she accepts not victims. Mayest thou not, dread *goddess*, come to me more mighty than before in my life! For Zeus, whatever he may confirm, accomplishes this with thee. Thou by might subduest even the Chalybian iron, nor is there any mercy in thy stern temper. And thee, *Admetus*, the goddess has seized in the inevitable bonds of her hands. But bear up; for never wilt thou bring up from below the dead by weeping. Even the sons of the gods waste in darkness

in death. Dear was she, when she was with us, and still dear even when dead ; and thou didst join to thy bed a wife most noble of all women. Nor let the tomb of thy wife be esteemed as a grave of the departed dead, but let it be honoured equally with the gods, the adoration of travellers. And some one treading a winding path will say thus : " This one once died for her husband, but now she is a blessed divinity. Farewell, O gracious one, and mayst thou grant prosperity !" Such sayings will greet her. But see, here, as it seems, the son of Alcmena, O Admetus, comes to thy hearth.

HERACLES, ADMETUS, CHORUS.

HER.—To a friendly man it is fit to speak freely, Admetus, and not in silence to keep censure within one's heart. Now I thought I had a right to stand near by thy calamities and be proved thy friend ; but thou didst not declare to me that the body laid out was thy wife's, but wast feasting me in thy house, as if forsooth having concern for a distant sorrow. And I wreathed my head and poured libations to the gods in thy afflicted house. And I certainly blame thee, blame thee, having suffered this *treatment*, I do not, however, wish to pain thee in thy troubles. But wherefore I am come, having turned back again, I will tell thee. Take and keep for me this woman, until I shall come hither bringing the Thracian mares, having slain the prince of the Bistonians.

But if I prosper as I pray I may not, (for may I return!) I give her to serve in thy palace. And with much labour she came into my hands: for I find certain persons proposing an open contest for wrestlers, worthy of labour, whence I carry off this woman, having received her as a prize. For there were horses to win for the victors in the light contests; but for the victors in the heavier ones, boxing and wrestling, a herd of oxen. And a woman followed with them; but it had been disgraceful for me to light upon, and let slip this glorious gain. But, as I said, it is right for the woman to be a care to thee; for I am come having won her not by stealth, but with toil. But in time even thou wilt praise me perhaps.

AD.—Not indeed slighting thee nor ranking thee among my enemies did I conceal the miserable lot of my wife. But this would have been pain added to pain if thou hadst started for the house of any other host: and it was enough for me to weep for my own evil. But the woman, if it is in any way possible, I entreat thee, O prince, bid some other of the Thessalians to keep, who has not suffered such things as I; and many of the Pheræans are thy friends: remind me not of my sorrows. I could not be tearless, seeing her in the house: add not a sickness to me *already* sick: for I ~~am~~ sufficiently oppressed with calamity. Besides, where in the house can a young woman be kept? for she is young, as she shews by her apparel and attire. Whether will she live, pray, in the men's quarters? And how shall she be pure, roaming about amongst young men? A man in his prime, Heracles, it is not easy

to bridle : and I have consideration for thee. Or shall I keep her having brought her into the chamber of her that is dead ? But how can I introduce this woman into her bed ? I fear a double censure, both from the citizens, lest some one shall reproach me with having betrayed my benefactress and lying in the bed of another young woman ; and it behoves me to have much respect for her who died, and she is worthy for me to worship. But do thou, O woman, whoever thou art, know that thou hast the same proportions in figure with Alcestis, and thou art like her in person. Alas ! by the gods, remove this woman from my eyes, lest thou slay me, *already* slain. For looking upon her I seem to see my wife : and she troubles my heart, and from my eyes streams burst forth. Ah ! hapless me, how lately am I tasting this bitter mourning !

CHO.—I indeed should not be able to speak well of thy fortune : but it is right to endure the award of the god, whatever *god* shall come.

HER.—Would that I had had such great power as to bring thy wife from the nether mansions into the light, and to offer this service to thee !

AD.—Surely I know that thou wouldst wish so : but where is this *possible* ? It is not possible for the dead to come into the light.

HER.—Do not then go too far, but bear it moderately.

AD.—It is easier to counsel than to be steadfast in suffering.

HER.—But what canst thou gain, if thou desirest to mourn for ever ?

AD.—I know it myself also, but some yearning leads me on.

HER.—Ay, for to love the dead draws a tear.

AD.—She has destroyed me, even still more than I say.

HER.—Thou hast lost a good wife ; who will deny it ?

AD.—Ay, so that I here no longer am pleased with life.

HER.—Time will assuage *thy grief*, but now the sorrow still is fresh.

AD.—Thou mayest say time, if time *means* death.

HER.—A wife will stay thee, and the desire of a new bridal.

AD.—Hush: what a word hast thou said! I could not have thought it.

HER.—But what? for wilt thou not marry, but shall thy bed be lonely?

AD.—There is no woman who shall couch with me.

HER.—Dost thou expect to profit the dead at all?

AD.—It is meet for her to be honoured, where she is.

HER.—I commend thee, I commend thee: but thou art chargeable with folly.

AD.—*Be sure* thou shalt never call me bridegroom.

HER.—I praise thee, because thou art a faithful lover to thy wife.

AD.—May I die, if I betray her, though she is no more!

HER.—Receive then this woman within thy noble house.

AD.—Do not *ask me*, I beseech thee by him that begat thee, Zeus. HER.—And yet thou wilt err if thou dost not this.

AD.—Yes, and if I do it I shall be stung with sorrow at heart.

HER.—Be persuaded: for perhaps the favour may turn out opportunely.

AD.—Alas! would that thou hadst never taken her from the contest!

HER.—And yet thou too sharest the victory with me victorious. AD.—Thou sayest well: but let the woman depart.

HER.—She shall depart, if it is right: but first consider if it is right.

AD.—It is right, if thou at least wilt not be angry with me.

HER.—Knowing something, I also shew this earnestness.

AD.—Prevail then. However, thou dost things not pleasing to me.

HER.—But there is a time when thou wilt praise us: only hearken.

AD.—Lead her in, if I must receive her in the house.

HER.—I would not give up the woman to thy servants.

AD.—Well, do thou thyself lead her, if it seems good to thee; into the house.

HER.—Nay, rather I for my part will place her in thy hands

AD.—I would not touch her, but it is allowed her to enter the house.

HER.—In thy own right hand alone have I confidence.

AD.—Prince, thou forcest me against my will to do this.

HER.—Be bold to stretch out thy hand and touch the strange woman.

AD.—Well, there, I do stretch it out, as if to the beheaded Gorgon.

HER.—Hast thou her?

AD.—I have.

HER.—Well, keep her fast, and some day thou wilt say that the son of Zeus is a generous guest. But look upon her, if at all she seems to thee to resemble thy wife: and being fortunate cease from grief.

AD.—Ye gods, what shall I say? This is a wonder un-hoped for: do I verily see here my wife, or does some cheating joy from heaven amaze me?

HER.—It is not so, but here thou seest thy own wife.

AD.—Yet see whether this be some phantom from the shades.

HER.—He whom thou madest thy guest here is not a raiser of ghosts.

AD.—But do I look on my wife whom I was burying?

HER.—Be sure of it. But I marvel not that thou dost doubt thy fortune.

AD.—May I touch her, may I speak to her as to my living wife?

HER.—Speak to her. For thou hast all thou didst desire.

AD.—O eye and form of a very dear wife, I hold thee beyond my hopes, never thinking to see thee.

HER.—Thou hast her: but may no jealousy of heaven appear!

AD.—O noble son of mightiest Zeus! mayest thou be happy! and may the father that begat thee keep thee safe! for thou alone hast raised up my *fortunes*. How didst thou send this woman into this light from below?

HER.—Having joined battle with that one of the gods who is supreme.

AD.—Where dost thou say thou didst join in this contest with Death?

HER.—Hard by the very tomb, having clutched him from ambush with my hands.

AD.—Why ever does this woman stand speechless?

HER.—It is not yet right for thee to hear her greetings,

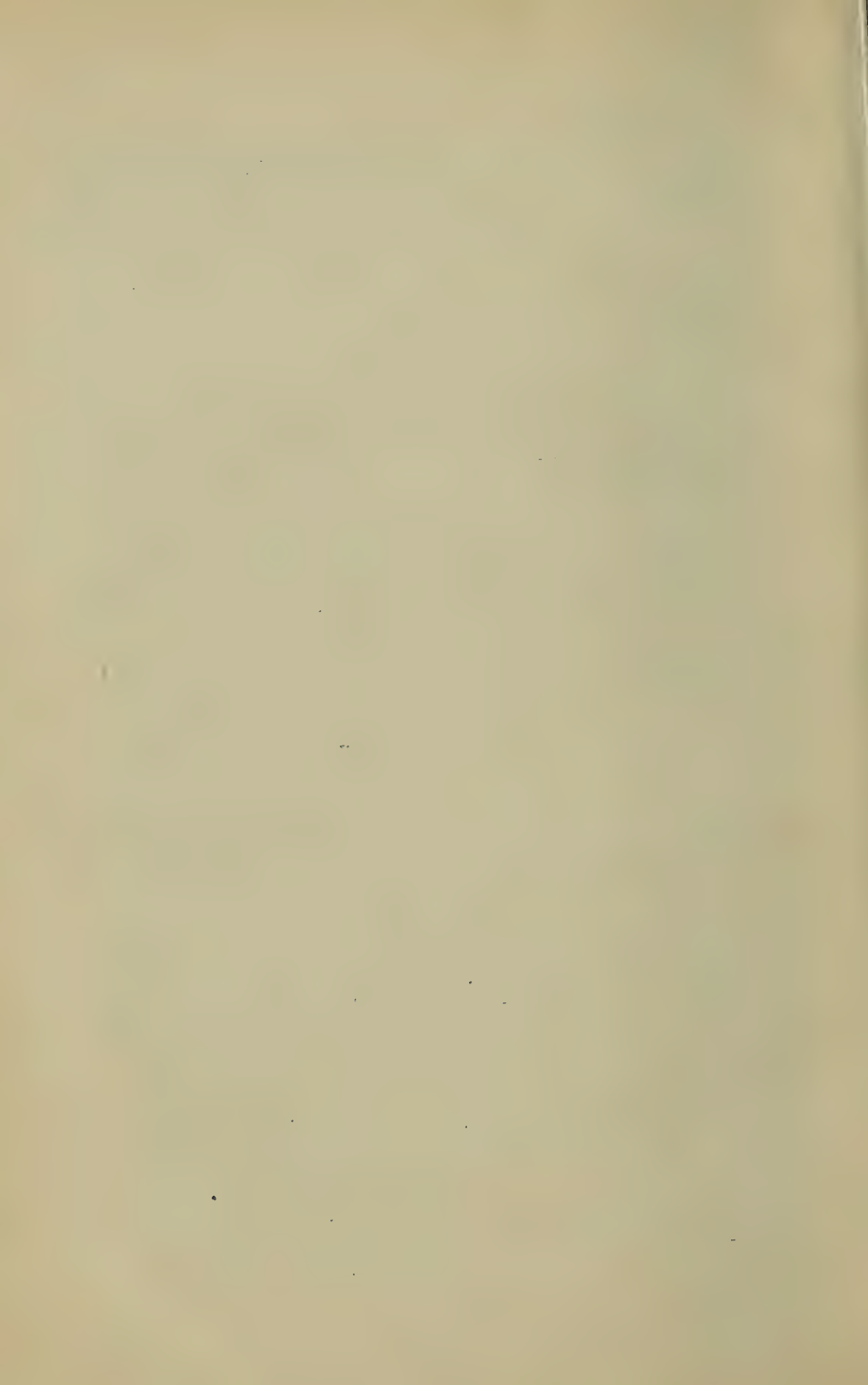
before she shall have purified herself to the nether gods and reached the third day. But lead her within : and for the future, Admetus, be pious towards strangers, being just. And farewell : but I will go and perform the task that lies before me for the royal son of Sthenelus.

AD.—Remain with us and become a companion of our hearth.

HER.—Hereafter this shall be, but now it behoves me to hasten.

AD.—But mayst thou prosper, and come with homeward steps ! But I charge the citizens and all the tetrarchy to institute dances upon my good fortunes, and to steam the altars with sacrificial offerings. For now we are changed to a better life than before : for I will not deny that I am fortunate.

CHO.—Many are the shapes of providences, and many things the gods accomplish unexpectedly. And things looked-for are not brought to pass, but for things unlooked-for heaven finds a way. Such hath this matter proved.



NOTES

ON THE TRANSLATION, GRAMMAR, AND PARSING OF THE MOST DIFFICULT WORDS IN THE TEXT.



2. αἰνέσαι. αἰνεῖν, literally 'to praise,' means often 'to be content with. περ. The student must not translate this word 'although:' the sense of 'although' comes from the participle: περ emphasises the preceding word.

3. γὰρ, at the beginning of an explanation, means 'now.'

3. κατακτάς is the participle of the syncopated aor. of κατακτείνω.

5. οὗ is the gen. after χολωθείς: it is unnecessary to supply such a word as ἐνεκα. Cf. κασιγνήτοιο χολωθείς, *Il.* ii. 320: δὴ means 'of course,' 'naturally.'

8. ἐλθὼν, 2 aor. part of ἐρχομαι. Note that this verb governs the accus. of 'place to,' without a preposition.

9. ἐς τόδ' ἡμέρας = 'up to this point of day;' i.e. 'until to-day.'

10. ἐτύγγανον. τυγγάνω, 'to light upon' or 'meet with,' governs a gen. of persons as well as things.

12. ᾔνεσαν, from αἰνεῖν, meaning 'to promise.'

17. ἦρε, 2 aor. of εὕρισκω.

21. μεταστήναι, 2 aor. of μεθίστημι. The student should remember, once for all, that the pres., impf., fut., and 1st aor. of ἵστημι and its compounds are transitive, and mean 'to make to stand;' the pf., pl.-pf., and 2 aor., are intransitive, and mean 'to stand.'

22. κίχη, 2 aor. of κιχάνω.

24. τόνδε Θάνατον. τόνδε here has the true demonstrative force of 'death here,' not 'this death. Cf. 507, καὶ μὴν ὅδ' αὐτὸς—πορεύεται.

31. ἀφορίζομενος. Lit. 'to mark off for oneself,' then 'to appropriate.'

34. σφήλαντι, 1 aor. fr. σφάλλω.

34. ἐπὶ τῇδ'. ἐπὶ, with the dat. of the occasion or cause.

35. τοξήρη, adj. agreeing with χέρα.

36. ὑπέστη, 2 aor. fr. ὑφίστημι.

44. ἀφειλόμην, 2 aor. mid. fr. ἀφαιρέω. Note the double acc. ἐκείνον and σε after it.

46. μέτα. The accent is thrown back because the preposition here follows, instead of preceding, the acc. ἦν which it governs.

48. οἶδ' ἂν. The ἂν belongs to the opt. πείσαιμι, and not to οἶδα. The ἂν added to the εἰ intensifies the uncertainty of the speaker: 'I do not know if I can possibly persuade thee.'

49. τοῦτο. The acc. here is a cognate acc. after the verb: 'I am appointed this appointment.'

51. ἔχω, 'I hold;' i.e. 'I grasp,' or 'understand.'

52. μόλοι, 2 aor. fr. βλώσκω.

53. δόκει. The student should note the difference between δόκει, the 2nd pers. imperative, and δοκεῖ, the 3rd pers. sing. pres. indicative.

54. λάβοις, 2 aor. opt. fr. λαμβάνω.

57. πρὸς τῶν ἐχόντων, 'in favour of the rich.'

58. λέληθας, pf. fr. λανθάνω, 'to escape notice.' λανθάνω with a participle means 'to be or do something without being noticed.' In the middle, 'to escape one's own notice;' i.e. 'to forget.'

59. γηραιούς. The use of the acc. shows that it cannot refer to the subject of the sentence.

69. ἐξαιρήσεται, like ἀφειλόμην in 44, governs a double accusative, one of that which is taken away, and one of the person from whom it is taken away.

71. ἀπεχθήσει, fut. 2nd pers. sing. of ἀπεχθάνομαι.

74. κατάρξωμαι, 'that I may make a beginning of;' i.e. 'consecrate the victim.' This was done by cutting a lock of hair from the forehead.

78. σεσίληται. The pf. pass is much more usual than the pf. act. of σιγάω.

88. ὥς πεπραγμένων. ὥς, with the gen. absol., gives the natural reason of their expectation.

91. μετακύμιος, 'in the lull or pause of the waves;' i.e. 'in smooth water.'

93. τᾶν, crasis for τοι ἂν.

95. νέκως, a misprint for νέϊς.

107. ἐθιγές, 2 aor. from θιγγάνω.

114. στείλας, 1 aor. part. of στέλλω. It is used here intransitively for 'to go on a voyage,' and ναυκληρίαν is the cognate acc. after it. Λυκίας partitive genitive. Apollo had a famous oracle at Patara in Lycia.

123. δεδορκώς, pf. part. fr. δέρκομαι.

124. προλιποῦσ'. The reader must be careful to notice that this feminine part. does not go with μόνος. There is an anacoluthon in the

sentence. The sentence was originally, 'Apollo alone could have saved her;' then it is changed into, 'Apollo alone . . . she would have,' &c.

128. εἶλε, 2 aor. fr. αἶρέω in the sense of 'to destroy.'

141. ὄλωλεν, pf. mid. of ὄλλυμι.

143. καὶ πῶς, 'but how?' καὶ πῶς asks in surprise, πῶς καὶ merely asks for information.

145. πάθῃ, 2 aor. subj. of πάσχω.

150. ἴστω, 3rd pers. imper. of οἶδα. Instead of an acc. with the inf., as in Latin, οἶδα takes a participle after it, which is in the nom. when it refers to the subject of the verb, as here; in the acc. when to the object.

153. ὑπερβεβλημένην, pass. pf. part. of ὑπερβάλλω.

155. προτιμῶσ'. δείκνυμι and its compounds, like οἶδα, take a participle instead of an infinitive after them.

158. ᾗσθεθ' for ᾗσθετο, 2 aor. ind. fr. αἰσθάνομαι.

161. κόσμος refers to the more durable ornaments of gold as opposed to the dress. It also includes chaplets, &c.

166. σύξευξον, 1 aor. imper. fr. συζεύγνυμι.

171. κάξέστεψε, crasis for καὶ ἐξέστεψε, 1 aor. fr. ἐκστέφω.

173. τοῦπιδόν, crasis for τὸ ἐπιδόν.

180. μόνην, because, if Admetus married again, the bed would still have an occupant.

181. κекτήσεται, fut. fr. κέκτῃμαι, pf. of κτάομαι.

182. σώφρων ἄν. The participle οὔσα must be supplied, 'not possibly being,' &c.

186. ἐκπεσοῦσα does not here mean 'falling,' but 'starting from the bed.'

187. πολλά is used adverbially for 'often.'

187. ἐπεστράφη, 2 aor. pass. of ἐπιστρέφω.

189. ἐξηρτημένοι, pf. pass. part. of ἐξαρτάω.

194. κακός does not here mean 'bad,' but 'ill-born.'

197. κατθανών τ' ἄν. Here the τ', having no other τε following it, must be for τοι.

198. λελήσεται, fut. fr. pass. pf. of λανθάνω.

204. παρειμένη, pf. pass. part. of παρίημι; *lit.* 'relaxed;' *i.e.* 'fainting.'

207, 208. These lines are inclosed in brackets, as having been probably inserted from *Hec.* 411, 412. But they do not seem inappropriate.

211. παρεστάναι, the pf. inf of παρίστημι.

215. τέμω. Note. This word, though translated 'shall I cut?' is not the fut. ind., which is τεμῶ, but the 2 aor., subj. It is the deliberative subjunctive.

223. τοῦδε. This word is in the genitive, either after πάρος or μηχανάν, repeated from line 221. It is printed as two words in the Oxford text by mistake.

232. ἄματι is the Doric form for ἤματι. The student should notice that this use of Doric forms is confined to the chorus.

237. κατὰ γὰρ. As Alcestis was not yet dead, this expression looks forward to the result of her illness.

238. οὐποτε φήσω. The οὐ goes closely with the φήσω. It means more than 'I shall not say;' it means, 'I shall deny.'

241. ἀπλακῶν stands for the more usual form ἀμπλακῶν, the 2 aor. part. fr. ἀμπλακίσκω.

242. ἀβίωτον agrees with χρόνον, the acc. of duration after the verb.

245. πεπραγότας, the pf. mid. part. of πράσσω.

246. οὐδέν θεός. δράω takes a double accusative both of the thing done and the person to whom it is done.

256. τάδε is the cognate acc. after σπερχόμενος: 'hastening this hastening.'

263. ἄφες, 2 aor. imper. of ἀφίημι.

264. τῶν. This use of τῶν for τούτων is not common in Attic.

272. χαίροντες = 'farewell, and may you continue to live.' If it meant 'may you have pleasure in seeing the light,' it would be χαίροιτε ὀρῶντες.—PALEY.

275. πρὸς σε θεῶν. σε is not governed by πρὸς; πρὸς governs θεῶν. σε is governed by some such word as λίσσομαι, understood.

277. ἄνα. The accent being here thrown back shews that ἄνα stands for ἄνα compounded with ἔστημι.

284. παρόν. The neuter acc. of the participle of πάρεμι. It is used absolutely, 'it being in my power.'

290. χῆ τεκοῦσα = καὶ ἡ τεκοῦσα, 2 aor. part. of τίκτω.

291. καλῶς αὐτοῖς ἦκον βίον, lit. 'it having arrived to them at a fit point of life to die.' The construction is the same as in παρόν θανείν.

299. νύν. This adverb does not here refer to time, but to inferential sequence. Cf. l. 150.

300. ἀξίαν agrees with χάριν understood from the previous line.

302. δίκαια, the acc. neut. pl. governed by αἰτήσομαι in 300.

305. μὴ 'πιγήμες. The ἐπὶ in composition governs the dative τοῖσδε τέκνοις. 'Do not marry a step-mother over them.'

309. 'πιοῦσα, pres. part. of ἔπειμι. The ε being cut off after the ἡ.

313. κορευθήσει, fut. of κορεύομαι, 'to spend the years of virginity.'

315. μή—διαφθείρη. The subj. is after δέδοικα, or some such verb of fearing understood.

322. λέξομαι, future middle used passively.

323. πόσι, the voc. of πόσις. ποσί, the dat. pl. of ποῦς has the accent on the last syllable.

325. ἐκπεφνέκναι. I should not have thought it necessary to point out that this is the perf. of ἐκφύω, had I not found from experience that many young readers think it comes from ἐκφεύγω.

332. ἄλλως, 'besides' ἐκπρεπεστάτη, the superlative, where in English we use the comparative degree.

335. ὠνήμεθα. It is better to take this as the 2 aor. of δύνημι than from the perf. ὠνημαι, which is a doubtful form.

340. τῆς ἐμῆς ψυχῆς is gov. in the gen. by the ἀντὶ in ἀντιδοῦσα.

341. πάρα. The accent being thrown back shows that it stands for πάρεστιν.

342. συζύγον σέθεν. These two words are in apposition.

346. λακεῖν, 2 aor. inf. of λάσκω.

347. ἐξελου, 2nd pers. sing. 2 aor., ind. mid. of ἐξαιρέω

349. ἐκταθήσεται, the fut. fr. the 1 aor. pass. of ἐκτείνω.

353. ψυχράν τέρψιν. The noun is in the acc. in apposition with the action of the verb.

356. παρῇ. It is better to take this as the impersonal verb, understanding λέύσσειν φίλους 'as long as it is allowed to see them.'

357. παρῇν. To translate 'if the tongue of Orpheus *were* mine,' misses the force of the indicative; it should be 'if the tongue of Orpheus *had been* (as it is not) mine.'

361. οὐπί, crasis for ὁ ἐπί.

363. οἶν. This word is often used to dismiss a subject. 'I cannot save your life, but at all events I will come to you.'

371. αὐτοὶ δῆ. The δῆ emphasises the αὐτοὶ: 'you hear with your very own ears.'

381. οὐδέν ἐσθ', 'is nothing;' i.e. 'is thought nothing of.'

383. προβνήσκοντες. Notice that although a woman is speaking, she speaks of herself in the plural masculine. Cf. *Hec.* 511.

387. ἂν λέγοις. The optative with ἂν is often used for a softened imperative.

400. ὑπάκουσον may mean merely 'hearken,' but it may also mean 'answer,' which gives a thoroughly Greek antithesis to ἀκουσον.

405. πεπλήγμεθα, pf. pass. of πλήσσω.

408. ματρός, the gen. after λείπομαι.

411. ἀνόνατα for ἀνόνητα, lit. 'unprofitably.'

414. ἐφθιτο, the 3rd pers. sing. 2 aor. mid. of φθίνω.

415. ὄλωλεν, pf. mid. of ὄλλυμι.

418. ἡμπλακες, 2 aor. of ἡμπλακίσκω.

421. προσέπτατο, fr. προσεπτάμην, the syncopated aorist of προσπέτομαι.

431. i.e. twelve calendar months.

433. ἀξία τιμᾶν: 'she is worthy to honour' = 'worthy to be honoured.'

444. ἐλάτα, lit. 'pine.'

447. ἀλύροις ὕμνοις; i.e. Epic as opposed to Lyric poetry.

449. καρνείου. The Carneian festival was a musical one, in honour of Apollo. It took place in what corresponds to our month of August, and was observed by the Spartans with the utmost solemnity. Nothing indeed could induce them to neglect it, a remarkable instance of which occurred in the Peloponnesian war. See Thucydides V. 75, 76.

456. δυναίμαν, Doric for δυνάιμην, opt. of δύναμαι.

459. ποταμῖα νεπτέρα τε κώπα; lit. 'by the river and nether oar.'

460. φίλα γυναικῶν, 'dear one of wives' = 'dear wife.'

462. Αἶδα is the genitive.

473. συνδνάδος does not mean 'the duplicate of such a wife,' but a 'coupled;' i.e. 'wedded wife.'

473. τὸ γὰρ stands here for τοῦτο γὰρ.

482. προσέξεν, 2 pers. sing. perf. pass. from προσξέγγνυμι.

483. ἀπειπεῖν, with an acc. of the thing, means 'to give up.'

489. 'I shall not run in this contest my first;' i.e. 'this will not be the first contest I have run.'

490. τί πλέον, 'what more?' i.e. 'what advantage?'

491. Τιρυνθίῳ, of Tiryns, a city in Argolis. Eurystheus is meant.

497. πεφυρμένος, pf. pass. part. of φύρω.

499. καὶ τόνδε. The καὶ emphasises the τόνδε. The τόνδε does not qualify πόνον, which is rather the extended predicate of τόνδε. Translate 'here indeed you mention the difficulty of my fate, not 'and this labour thou talkest of,' &c.

500. πρὸς αἶπος. πρὸς, with an acc., is often merely a periphrasis for an adverb. So here, πρὸς αἶπος means 'steeply.'

501. εἰ. The 'if' here does not express any doubt; it almost equals ὅτι.

511. θέλωμ' ἄν, 'I could wish,' 'to rejoice' understood.

517. ἔστι. The accent shows that the verb here means 'exists,' 'lives.'

524. ὑφειμένην, the pass. pf. part. of ὑφίημι used in a middle sense, 'she has submitted herself.'

531. μεμνήμεθα, pf. pass. of μιμνήσκω, with middle sense. μιμνήσκω, 'to remind;' μιμνήσκομαι, 'to remind oneself;' i.e. 'to remember,' or, as here, 'to mention.'

536. εἴθ' ἤϊρομεν, 'would that we had found thee!' The indicative marks the impossibility of his wish being realized.

541. τεθνᾶσιν, pf. of θνήσκω, older form for τεθνήκασιν.

542. παρὰ, with the dat., exactly means what the French 'chez' does.

543. οἷ. Note the difference between οἷ, 'whither,' and οἱ, pl. nom. of ὅς.

549. θύρας μεσαύλους, the door between the court-yard and the inner part of the house; this was often also the door between the men's and women's apartments. It could scarcely mean 'the doors between the men's apartments and the rest of the house,' as the Oxford edition suggests.

553. ἀπήλασα, 1 aor. of ἀπελαύνω.

569. ἐλεύθερος. The student is often tempted to translate this word 'liberal.' It must not, however, be so translated, as the Greek for 'liberal' is ἐλευθέριος. It means free, not tributary to a more powerful house.

579. σὺν is here an adv., not a prep. It means 'at the same time.'

585. πέραν, with the gen., 'from beyond and out of.'

589. οἰκεῖ. The nom. is 'Admetus.'

590-596. These lines need careful translation and study. ἀρότοις γυνᾶν refer to arable land, πεδίων δαπέδοις to pasture land. The order is as follows. τίθεται, he sets, ἀμφὶ μὲν ἀέλλου κνεφαίαν ἱππόστασιν, in the region of the sun's dusky stable (i.e. in the west), αἰθέρα τὰν Μολοσσῶν, the clime of the Molossians, ὅρον, as a boundary, ἀρότοις γυνᾶν καὶ πεδίων δαπέδοις, to the arable lands and champaigns, κρατύνει δὲ Πηλίου, and rules over Pelion, ἐπ' ἀκτὰν ἀλίμενον πόντιον Αἰγαίῳ, to the harbourless shore of the Ægean Sea.

597. ἀμπετάσας for ἀναπετάσας.

601. αἰδῶ. This word comes nearer to the character of chivalry than any other word in Greek. Sometimes it means 'pity,' sometimes 'courtesy,' sometimes 'honour.'

603. πάντα σοφίας, 'all the qualities of wisdom.'

604. ἦσται, 3rd pers. sing. of ἦμαι.

606. παρουσία = οἱ παρόντες, 'those who are present.'

610. ὑστάτην ὁδόν, cognate acc. after ἐξιοῦσαν.

619. ἴτω. The nominative is ὁ κόσμος.

620. ἥτις γε expresses more than the relative ἥ. It usually gives the reason for what is said, and ought to be translated 'since she died for your life.'

621. εἶασε, 1 aor. fr. ἐάω.

627. λύειν = λυσιτελεῖν, 'is profitable.'

629. κληθεῖς, 1 aor. pass. part. ἱρ. καλέω.

632. ταφήσεται, 2 aor. pass. of θάπτω.

634. παρeis, 2 aor. part. fr. παρίημι.

639. ὑπεβλήθην, 1 aor. pass. fr. ὑποβάλλω : here means, 'I was substituted at thy wife's breast.'

642. τᾶρα, crasis for τοι ἄρα.

643. τηλίκοςδε, 'of so great an age.' Other words for the same are τηλίκος and τηλικούτος.

645. εἰάσατε, 'you;' i.e. 'thou and thy wife.'

648. ἡγωνίσω, 2nd. pers. sing. 1 aor. of ἀγωνίζομαι.

654. ἤβησας. The accent shows this to be the ind. and not the participle.

658. οὐ μὴν, he anticipates and answers his father's reply. 'Of course thou wilt not say.'

661. ἡλλαξάτην. ἀλλάσσω in the act. usually means 'to give in exchange;' in the mid. 'to take in exchange.'

662. φυτεύων οὐκ ἂν φθάνοis. φθάνειν means 'to be beforehand with,' and takes a participle agreeing with the subject. 'Thou canst not be beforehand in begetting' = 'thou canst not beget too soon.'

664. περιστελοῦσι. The context clearly shows that this verb here has the primary meaning of 'shrouding' or 'laying out,' not the secondary one of 'cherishing.'

666. τοῦπὶ σ' = τὸ ἐπὶ σε, 'as far as it concerned you.'

678. γεγῶτα. γεγῶς is the Attic pf. part of γίγνομαι.

683. πατρῶον. The student should remember that πατρῶος is properly used of that which *descends* from father to son, as property, πατριος of that which is *handed down* from father to sons, as manners and customs. Here therefore we should rather have expected πατριον.

695. παρελθὼν, 'having gone by;' i.e. 'outwitted.'

697. ἡσσημένος. This participle, though passive in form, is neuter in meaning; it means 'being inferior to.'

698. τοῦ καλοῦ σοῦ. The τοῦ emphasises ironically the καλοῦ.

700. τὴν παροῦσαν ἀει, 'your wife for the time being.'

705. ἀκούσει κακά, 'thou shalt be evil spoken of.' ἀκούειν often means 'to hear oneself called.'

706. πλείω, 'more' sc. than enough, 'too many.' Note that πλείω is in the predicate.

714. ἀρᾶ, 2 pers. sing. pres. ind. of ἀράομαι. The curse is implied rather than expressed in the preceding verse.

715. ἡσθόμεν, 2 aor. of αἰσθάνομαι, used here with the force of the present.

718. πρὸς ἡμῶν ὤλετ', 'perished by us;' i.e. 'was killed by us.'

723. ἐν ἀνδράσιν, 'among men,' a periphrasis for 'manly.'

724. οὐκ ἐγγέλῃς, &c. 'You do not at all events have the laugh against me at being silly enough to die for you.'

733. τιμωρήσεται takes a double acc. both of the vengeance exacted and of the person from whom it is exacted.

737. νείσθε. The pres. νέομαι has a future signification, like εἶμι. ὑπὸ, 'by the voice of.'

739. τοῦν ποσὶν κακὸν, crasis for τὸ ἐν π. κ., 'the evil at our feet.'

756. ποτῆρα κίσσινον. We should not have thought it necessary to remark that this means 'a cup made of ivy,' had it not been mistranslated 'wreathed with ivy.' Theocritus often speaks of cups made of ivy-wood.

757. μελαίνης μητρὸς is a periphrasis for the grape.

757. μέθυ. This word, meaning wine, occurs only in the nom. and acc.

761. ᾗδε, imperfect of αἰδω.

763. οὐκ ἐδείκνυμεν τέγγοντες: the Greeks put a part. after verbs of showing, where in Latin we should have an acc. with the inf.

764. ἐφίετο, imp. of ἐφίημι, 'laid upon us;' i.e. 'commanded us.'

767. ἐφεςπόμην, 2 aor. of ἐφέπομαι.

770. ἐρρύετο. ῥυομαι originally means 'to draw to oneself,' then 'to rescue,' or 'deliver.'

772. ἀφιγμένον, pf. pass. with midd. meaning of ἀφικνέομαι.

773. σεμνόν, used adverbially here.

778. συνωφρυνμένῳ, lit. 'with contracted eyebrows; i.e. 'gloomy,' pf. part. from συνοφρύνομαι.

780. οἶδας, as the 2nd pers. sing. of οἶδα, is rare in Attic. The more usual form is οἶσθα.

781. πόθεν γάρ; there is an ellipsis of some such words as 'couldst thou know?'

784. τὴν αὔριον. αὔριον is an adverb meaning 'to-morrow.' The word ἡμέραν is understood.

790. πλείστον. This word is redundant, and may be omitted in translation.

795. πλεί, 2nd pers. sing. fut. of πίνω.

796. ὁθούνεκα = ὅτι.

797. τοῦ συνεστῶτος is used like a substantive, as if it were σύστασις.

798. μεθορμιεῖ, the Attic fut. fr. μεθορμιζω.

826. ἀλλὰ—μὲν. The English 'there now,' though somewhat too colloquial, exactly renders these words.

832. σοῦ τὸ μὴ φράσαι. σοῦ, gen. of wonder: 'to think of your not having told me!'

836. ἐκ here = 'outside.'

845. *προσφαγμάτων*, the partitive gen. after *πίνοντα*: 'drinking some of the sacrifices,' or simply 'drinking of,' &c.

846. *συθείς*, 1 aor. part. fr. *σείομαι*.

847. *περιβαλῶ*. The accent here is wrong. It should be *περιβάλλω*, 2 aor. subj.

852. *Κόρης*, the daughter of Demeter, Persephone.

864. *βῶ*, 2 aor. subj. of *βαίνω*. These subjunctives are all deliberative.

869. *πόδα πεζεύων*. The *πόδα* is superfluous here. It is as if in English we should say to 'foot-tread,' instead of 'tread.'

870. *δμηρον*. This word is used in its primitive sense of that which is joined together. It does not mean 'hostage.'

879. *κακὸν μείζον ἀμαρτεῖν*. We must understand *ἦ*. To say, 'What is a greater evil for a man to lose than a faithful wife?' would make nonsense of the passage.

883. *τῆς* = *ἧς*, a use not common in Attic.

886. *θανάτοις*. *θάνατος* is used in the plural of sudden or violent deaths.

887. *ἐξόν*, acc. sing. neut. part of *ἔξεστιν* used absolutely, 'it being in our power.'

892. *ὅμως δὲ*. The student had better perhaps translate without paying any attention to the interjections by which the dialogue is broken. Of course *τῷδ'* goes with *ὅμως δὲ*, and *γυναικα* with *ὥλεσας*.

897. *ρίψαι*. Understand *ἐμαντὸν*: 'Why did you hinder me from throwing myself?'

901. *σὺν*. Here adverbial, 'at the same time.'

907. *ἄλῃς*. This use of the word as equal to 'moderately' is very rare: 'He felt it enough, and no more.'

912. *σχῆμα δόμων* means more than simply 'O shape of my house!' It means 'O stateliness,' or 'stately shape.'

914. *τὸ μέσον*, the interval between the past and the present; *i.e.* 'the contrast.'

921. *εἴμεν*, contracted form of *εἴημεν*.

922. *ὑμεναίων*. The genitive is governed by the *ἀντι* in composition.

923. *πέπλων* is governed in the gen. by *ἀντι* repeated from the previous line.

926. *παρ' εὐτυχῇ πότμον*. *παρὰ* with an acc. of time usually expresses duration, but sometimes, as here, a mere point of time. 'At the moment of prosperous fortune.'

939. *παρεῖς τὸ μόρσιμον*, 2 aor. fr. *παρίημι*, 'having set aside fate.'

944. *ἐξελὰ*. Attic future fr. *ἐξελαύνω*.

947. *οὐδας* is in the acc. after *εἰσίδω*. *κλαίγ* is in the subjunctive in connection with *εὐτ' ἂν*.

949. *δεσπότην στένωσιν οἶαν*, 'weep for their mistress what a one they have lost;' *i.e.* 'weep for what a mistress they have lost.'

951. He appears to mean that weddings of others, and even the sight of women, will be an eyesore to him. *ἐλῶσι* is Attic fut. of *ἐλαύνω*.

957. *καῖτ'*, crasis for *καὶ εἶτα*.

961. *κακῶς κλύοντι*, 'evil spoken of.' *κλύειν*, like *ἀκούειν*, means 'to hear oneself spoken of.'

962. The poet is airing his own studies. *μετάρσιος* is explained by the scholiast to refer to astronomy, an explanation approved by Stephens and Paley. 'I have studied astronomy and poetry and medicine, and have found no specific against Necessity.'

967. *τὰς*, here used for the relative pronoun *ἃς*.

968. *Ὀρφεῖα γῆρυς*, 'the Orphean voice,' a periphrasis for Orpheus.

971. *ἀντιτεμῶν*, 'inventing them as a remedy.'

973. *μόνας*, Dor. for *μόνης*, agreeing with *θεᾶς* in the next line.

975. *οὐ σφαγιῶν κλύει*, 'she hears not' (*i.e.* accepts not) 'victims.'

979. *σὺν σοι*. These words are emphatic. Even Zeus can only accomplish his ends by permission of Necessity.

984. *καὶ σ'*. The *σὲ* refers to Admetus.

989. *σκότιοι*. It is much better to understand this word of the darkness of the lower world than of illegitimate children of the gods.

994. *ἐξεύξω*, 2nd pers. sing. 1 aor. mid. of *ξεύγνυμι*.

999. *σέβας ἐμπόρων*. This is in the nom. in opposition to *τύμβος σᾶς ἀλόχου*.

1000. *δοχμίαν κέλευθον* means a path leading off from the main road.

1023. *πράξας δ' ὃ μὴ τύχοιμι*, 'but if I fare, as may I not fare!' a periphrasis for 'if I am killed.'

1029. *τὰ κοῦφα* is the cognate acc. after *νικῶσιν*.

1031. *βουφόρβια*, the plural neuter = 'a herd of oxen.'

1033. *παρεῖναι*, 2 aor. inf. fr. *παρίημι*.

1044. *ἄνωχθι*, syncopated aor. imper. fr. *ἄνωγα*.

1050. *ὥς πρέπει*, 'as she is clear by her dress;' *i.e.* 'as is clear.'

1055. *εἰσβήσας*, 1 aor. part. fr. *εἰσβαίνω*. The 1 aor. has a transitive meaning, 'to make to go within.'

1056. *ἐπεσφρῶ*. Attic form of *ἐπείσφρῶ*.

1062. *ἔχουσ' ἴσθι*, 'know that thou hast.' *οἶδα* takes a participle instead of an inf. Whether the participle is in the acc. or not depends on whether it refers to the subject of the verb or not.

1063. *προσῆξαι*, 2 pers. sing. pass. perf. fr. *προσέοικα*.

1067. *θολοῖ*. *θολῶ* is to render turbid; *θολὸς* being the inky juice of the cuttle-fish.

1068. *κατεβρώγασιν*, perf. mid. fr. *καταβρήγνυμι*.

1071. *ὅστις εἴσι*. The *ὅστις* refers to *θεοῦ*, and means 'in whatever character' he comes; *i.e.* whether beneficent or maleficent.

1072. *εἰ γὰρ—εἶχον*, 'would that I had had.' The indicative marks the improbability of his wish being fulfilled.

1094. *ὥς μή ποτ' ἄνδρα καλῶν*. Some such word as *διανοοῦ* is understood. 'Make up your mind that you will not ever call me bridegroom.'

1100. *δηχθήσομαι*, fut. formed from the 1 aor. pass. of *δάκνω*.

1106. *ὀργαίνειν*. Although this word has usually a transitive sense, yet, if we read *ἐμοί*, we must here translate it intransitively.

1114. *πάρα*. The accent thrown back shows that it is for *πάρεστιν*.

1115. *πέποιθα*. It is better to translate, 'I have confidence in thy hand alone.' It saves the risk of translating, 'I trust her to thy right hand.'

1118. *Γοργόν'*. This elision of the *ι* in the dative is extremely rare, and must never be imitated in Greek Iambics.

1157. *μεθηρμύσμεσθα*, pf. pass. of *μεθαρμύζω*.



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